Number 18
June 14, 1978
ST. BASIL THE GREAT

SANGRE DE CRISTO NEWSNOTES

BY FATHER DANIEL E. JONES • BOX 89, WESTCLIFFE, COLORADO 81252 • (303) 783-2491

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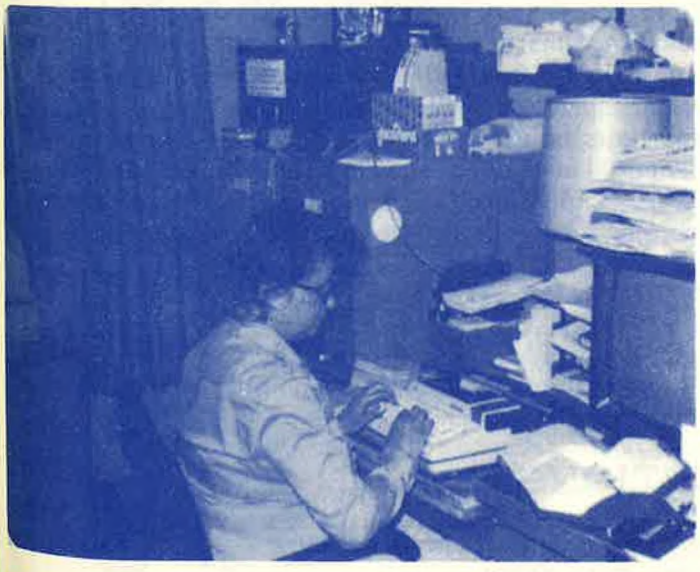
Father George Musey offering the traditional Latin Mass at St. Jude Shrine in Stafford (Houston), Texas. About once a month Father has been flying to Colorado Springs to offer a second Sunday Mass.

AVE MARIA

This is an actual photograph of the incorrupt body of Bernadette of Lourdes. She was born January 7, 1844, died April 16, 1878, and was canonized on December 8, 1933. Bernadette Soubirous was 14 years old when in 1858 Mary appeared to her 18 different times in Lourdes. She left Lourdes in July 1866 to become a Sister of Charity at Nevers, a town over 100 miles north of Lourdes, and not too far south of Paris, France. Her body, as you see it, is in the sanctuary of the chapel at St. Gildard Convent in Nevers, France.



Mrs. Regina Hurst, my faithful secretary, hard at work. She types scores of letters for me every month, and handles all the work connected with the subscription files and mailing of the newsletter.

Mr. Norman Lloyd of Port Angeles, Washington, preparing one of his famous mushroom and scrambled egg breakfasts. He regularly treats visiting traditional Catholic priests to this delightful, delicious breakfast before they leave town.

And I looked for one that would grieve together with Me, but there was none; and for one that would comfort Me, and I found none.

If any man thirst, let him come to Me and drink.

News and Views

This past winter was a busy one, on the road every weekend, with about a half dozen weddings on the side, daily Mass and prayers and spiritual reading, an average of 200-300 letters going out of my office every month, a couple or three newsletters to compose and get out, spring yard cleaning . . . Well, as you might guess, I have been looking forward to summer and taking a few fishing, hiking and camping holidays. It's also refreshing to see the garden, lawn and flower beds take shape and grow. Even working on the compost pile, and hauling in a load or two of manure has its compensations. Pretty soon the air in this scenic high mountain valley will be filled with the aroma of flowers and the freshness that follows an afternoon rain shower.

At Easter I was in the Northwest offering Masses in three O.R.C.M. centers in a hundred mile radius of Seattle. We had record turnouts at all three locations. Tacoma now has three parish advisors and put out its first regular parish bulletin. Mount Vernon, Port Angeles and, I think, eventually Seattle plan to follow suit. Currently there are 400 (+ or -) traditional Catholics attending the O.R.C.M. Masses in that area. By this summer, after Father Fenton's lecture in Seattle, that attendance could be approaching 700 to 1000, particularly as they better organize locally. I hope and think, the prospects of their being assigned a permanent O.R.C.M. priest will continue to improve.

It was good to see Father Francis Fenton, John Fragale and Ann Marie Skowronski in Colorado last March. Father delivered a public lecture in Denver and Pueblo before traveling on to California. Though they sold quite a bit of literature at both of his Colorado talks, the attendance was a little disappointing, particularly compared to the turnout he's received in so many other places. In the O.R.C.M. NEWSLETTER to which I strongly urge all my readers to subscribe (there's no charge, simply write and request it — Box 542, Dept. S.C.: Stratford, Connecticut 06497), you will see the extensive lecture schedule which Father Fenton has. These lectures have been a very important part in the overall effort to organize the O.R.C.M. and further the traditional Catholic cause across the country. Many of you will be happy to know we are very much looking forward to seeing Father Fenton again in Colorado Springs, July 1-2.

The middle of May I took a thousand-mile auto trip through New Mexico. I drove to a couple of places for the specific purpose of visiting two dedicated, hard-working priests and a married deacon who, though all still encompassed in the web of the apostate Novus Ordo establishment church, are nevertheless not opposed to the traditional Catholic movement and, at least in a sense, consider themselves part of this movement. I have numerous references to other such priests sympathetic with our cause, but though I've sent them at least a copy of the SANGRE DE CRISTO NEWSNOTES or O.R.C.M. NEWSLETTER, I have not been able to take off and visit them personally. Somehow, from past advice, it seems that there is simply no substitute for personal, face to face, contact when working on an important project, such as recruiting and helping inform and motivate leaders (or dedicated allies) for our cause.

SANGRE DE CRISTO NEWSNOTES is edited and published periodically (not less than 3 times a year) by Father Daniel E. Jones. Although your editor is a member of the Orthodox Roman Catholic Movement, this publication is not an official organ of the O.R.C.M.

****** SUBSCRIPTIONS ******

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TO A FRIEND

YOU SAID IT WOULD SNOW.....BUT IT DID NOT
YOU WANTED A POEM.....SO WHY NOT
I COULD START WITH ROSES ARE RED AND VIOLETS ARE BLUE
BUT THAT'S SUCH OLD HAT AND JUST WILL NOT DO
SO I'LL JUST SAY
IT WAS GREAT SEEING YOU
AND FEEDING YOU CHICKEN
AND CHOCOLATE CAKE TOO
AND WHENEVER YOU'RE NEAR THE OLD HOMESTEAD
JUST STOP ON IN FOR SOME HONEY AND BREAD
FOR YOU'RE ALWAYS AS WELCOME AS THE FLOWERS IN MAY
CUZ YOU'RE JUST THE RIGHT PERSON TO BRIGHTEN A DAY
SO I WISH YOU GOD BLESS AND GODSPEED
ON YOUR WAY
AND DO COME AGAIN
FOR YOU'RE BRIGHT AND AS SAUCY
AS A PERKY BLUE JAY.

EVELYN SPENCER
MARCH 6, 1978

Serves: 5 doz. Muffins Recipe from the kitchen of: Susan Getz

Here's what's cookin' Refrigerator Bran Muffins

One 20oz pkg. Raisin Bran
1 cup melted Crisco
3 c. sugar
5 C. flour
5 tsp. soda
1 tsp. salt
4 eggs
1 qt. buttermilk (or sourmilk)

Mix in large covered bowl. Put in refrig. Keeps up to six weeks. Use as desired fill muffin cups 2/3 full. Bake 400° 15-20 min

Our Lady of Fatima Chapel, Orthodox Roman Catholic Movement, 1279 Parkway, West Covington, Kentucky.

PAUL VI, INTEGRAL HUMANISM AND COMMUNISM

By Father Oswald Baker, The Presbytery, Downham Market, Norfolk, PE38 9AB, England

Devotion to the Papacy has always been a characteristic of English Catholics, since England first received the Faith nearly 1400 years ago. Since the Reformation, living in a Protestant society, Catholics in England have been inclined to equate loyalty to the Pope with loyalty to the Church. And indeed, for centuries we have been blessed uninterruptedly with Popes of wisdom and holiness, giving unfailingly excellent guidance. For centuries we have had no cause to consider even the possibility of harmful policies or wrong instructions coming from above. However, the idea that Catholics must accept, uncritically and unconditionally, any and every decision of the Pope as necessarily good and wise is a post-Reformation development. Our earlier forefathers would have dismissed such an attitude as absurd, and indeed it is no part of Catholicism. Some excellent Catholics have been so alarmed by the harmful effects of some measures and changes recently approved by Rome that they have put forward extravagent explanations of the Pope's innocence in it all: he is not a free agent, they suggest; he is drugged and is manipulated by enemies, or he has been kidnapped and is being impersonated by an imposter. The truth is much simpler. In the 1920's a certain outlook spread among European Catholics called Integral Humanism, the essential idea of which was that all men, of all religions and none, should, irrespective of personal beliefs, co-operate to make the world a better place to live in. In this universal concerted effort the Catholic Church, like any other, should act as a leaven and inspiration, encouraging men to love one another, serving the world as best it can, making itself acceptable to all men, being co-operative not authoritarian, practical rather than dogmatic. It can all be made to sound plausible and attractive, especially to the untutored. Integral Humanism was expounded in a book written by Jacques Maritain. One young priest, Fr. Giovanni Baptista Montini, the future Paul VI, was so impressed and won over by it that he translated the book from French into Italian. He continued ever after to be inspired by it. Pope Pius XI wrote an encyclical on 'Christ the King', explaining that Jesus Christ is King of all men and all nations, in all respects. The role of the Church is not merely to serve the world but to guide and in spiritual matters govern the world in the ways of God, and to operate not as one of several religious bodies but as God's sole accredited representative on earth, alone authorized by God to teach, rule and sanctify all nations, subjects and rulers. It is not the role of the Church to dialogue with the world, and make common cause with the world in an effort to improve living conditions, but to confront and correct the wayward world. Maritain before his death saw the error of what he had been advocating, and expressed his horror at the spectacle of the post Vatican II Church throwing in its lot with the world, appearing to the world as only one of a number of Churches, and seeking, not to gain Heaven, but to build up some paradise on earth.

Pope Paul VI went so far as to speak of the Church of England as a 'sister Church', an expression never before used by any Pope in history, or by any true Catholic. The young Fr. Montini never lost his enthusiasm for Integral Humanism, which dethrones Catholicism as the sole guide to Heaven and makes it instead a mere agent for social betterment on earth. Social improvement is the precise professed aim of Communism. It is consistent and not surprising that the highest authority in the new Church came to befriend Godless Communism and to speak quite uncritically of the Godless United Nations. When the present Pope was Archbishop of Milan he had a diocesan paper, 'L'Italia'. By 1961 it had moved so far towards Communism that a number of parish priests in the diocese refused to take it any longer. That favourable attitude towards Communism has never ceased, and was manifest in 1975 in a wild attack on the Spanish Government for executing 5 terrorists who had been murdering policemen, with an expression of compassion for the souls of those executed and their saddened relatives - but no compassion for the souls of the poor dead police officers and their bereaved ones. Similarly, no condemnation of the many Communist crimes against humanity, or the appalling acts of terrorism committed by Communists - inspired so-called liberation movements in Africa. But an abundance of good will toward the World Council of Churches, which has an infamous pro-Communist record. Also quite unprecedented is the encouragement of 'joint services'. Joint services with non-Catholics have always been forbidden as gravely sinful, and the reason is rooted in the very nature of the Catholic Church and Catholic claims. The joint service with Protestants laid on by the Pope at the end of Vatican II astonished even the Protestants, and a number of Catholic bishops declined to attend. The Pope's invitation to the Archbishop of Canterbury to join in a dual blessing of an assembly bewildered even Archbishop Ramsey himself. The question to be answered is not — isn't it better to be thus broader-minded? but — is this new-fangled religion Catholicism? Plainly the changes are not developments of traditional observances but reversal and overthrow. Neither do the changes in the Mass appear as reform but as revolution and ruin. The New 'Mass' that has been substituted for the Old Rite fits in precisely with the ecumenical, all-inclusive melting-pot that has been substituted for Catholicism. The ambiguities in the new 'Mass' make it sufficiently un-Catholic and vague to be acceptable to all and sundry. Catholics are truly wise and truly Catholic who adhere to the Old and Catholic Mass and adhere to it exclusively.

"MAN CANNOT REMAKE HIMSELF WITHOUT SUFFERING, FOR HE IS BOTH THE MARBLE AND THE SCULPTOR."

PRESS CONFERENCE

Father Barbara had his press conference — publicized and prepared in Rome by his friends, on Friday, November 19, 1976, at 11 A.M. at the Hotel Minerva in the exact center of the City. It was attended by 40 newsmen of various nationalities — Italian, French, German, American. He spoke for one hour, first making mention of the plot against the Church working for the success of the Revolution by a Pope, then reminding of the Church doctrine on the possibility of a Pope falling into heresy, schism and apostacy.

Nineteen daily newspapers echoed the conference, which pleased the Priest because he had succeeded in alerting Catholic opinion to the most transcendental happening in the life of the Church. (Taken from "La Tradicion" of Argentine, published by P. Herve Le Lay.)

NOTE FROM ARIETE: Father Noel Barbara is an authentic traditional Priest, orthodox in his catholicity, and totally loyal to Christ and to His Church. He was a great friend of Father Joaquin Saenz Arriaga. He has visited in Mexico and has held conferences. We Mexican Catholics remember him affectionately and we are with him just as we are and will be always with all true Catholics who are against antipope Paul VI who is auto-destroying the Church and is not recognized but is fought against as a heretic, schismatic and apostate and thus he is being publicized constantly because it is of utmost importance that Catholics be informed of these facts so that the father of lies may no longer be enthroned in Saint Peter's Cathedral.

YES, PAUL VI IS A HERETIC, SCHISMATIC AND APOSTATE, AND HE IS DESTROYING THE CHURCH. AS HAS BEEN PROVED, PAUL VI IS COMMITTING TREASON AGAINST THE CHURCH!

Translation of Father Noel Barbara's open letter to the Cardinals and Partiarchs of the Catholic Church, denouncing Paul VI as a schismatic, heretic and anti-pope:

To the Cardinals and Patriarchs of the Holy Roman Catholic Church:

Reverend Fathers: It is in the knowledge that God, who searches and knows all hearts, and who will one day be my sovereign judge as well as your own, that I write this letter for the purpose of presenting to you my work and to request your judgment.

From this day forward it is of notorious public knowledge that under the Pontificate of Paul VI the Church knows the most profound and lengthy destruction in its history. As it was recognized by Paul VI himself, we attended the "autodestruction of the Church," that is, - since faith cannot understand it otherwise - a destruction performed from within by those enemies which Saint Pius X saw "within the very heart of the Church."

In view of the accumulated ruins from all domains, to speak of the "New Pentecost", or of the "Work of the Holy Ghost" is blasphemy.

Disregarding our Holy Faith, which assures us that the Gates of Hell cannot prevail against the Church of God, built on the indestructible rock which is Christ (I Cor. X, 14), we have no recourse but to subscribe to the words attributed to Cardinal Liehart in his final moments: "Humanly speaking, the Church is lost."

Very reverend Fathers, I will not have the audacity to remind you that Christ has placed at the head of His Church a Supreme Pastor to whom He gave all power to pacify the whole human race and to defend it against all predatory wolves. (In. X, 11).

The decision of Paul VI to no longer condemn the heretics who decimate the flock, appears to be a connivance with the wolves, that is, treason against his mission. (Did not St. Pius X affirm at the beginning of his encyclical Pascendi: 'To remain silent is no longer decorous if we do not want to appear disloyal to the most sacred of our duties?")

On 5 December 1970 he wrote Cardinal Duval, Archbishop of Algiers, ". . . the publication of the novus ordo Missae is the cause of our losing confidence in Paul VI, (me too HLL). Since then I've had the conviction that Paul VI is the main one responsible for the destruction of our Holy Church. Then I was asked this question: Is Paul VI still the Pope?

I have again studied my books on theology and have seen the teachings of the Church for such an eventuality when the Pope falls into heresy, schism and apostacy. Then, pondering the words, deeds and guilty silences of Paul VI in the light of the traditional conclusion: Paul VI has become schismatic, he has fallen into heresy, he is an apostate of the Catholic Faith.

Conscious of the gravity of this conclusion, I take the liberty of addressing myself to you and sending you my work which will be published in Rome at a press conference which I will hold at the center of Christianity.

I plead with you - at least with those of you who still profess the Catholic Faith and the fear of God; - tell me whether I am wrong in my conclusions and reasonings; tell me what you would do, if you feel my conclusions are justified. On my part, our Lord, having given me the grace to conserve the Holy Faith and the fear of God, remind you that this letter compromises my salvation as well as yours and will precede us to His tribunal.

Accept, Most Reverend Fathers, the homage of the profound respect I have for your frightening functions as well as for yourselves.

NOEL BARBARA, Catholic Priest

** The article on this page was translated by Mrs. Henrietta Davis of El Paso, Texas, from the August 19, 1977 issue of ARIETE, a traditional Catholic paper published by Enrique Salinas L., Calle de la Loma 105, Zacatecas 4, Zac., Mexico.*

Is the teaching about "baptism of desire" just a theological opinion, or does it count as established doctrine?

It is so solidly established that, without being defined, it is a fixed part of Catholic doctrine. Moses and Elias, who appeared with Our Lord at the Transfiguration, were not baptized with water in the name of the Father, the Son and the Holy Ghost; but we all take it that they have been saved by Christ, and that they therefore received sanctifying grace. St. Justin, about the year 150, wrote: "Those who have lived according to the Word are Christians, though they may have passed for atheists—for example, among the Greeks Socrates, Heraclitus and the like", and he names Abraham and Elias among the Israelites. A century later St. Cyprian said: "Faith and conversion of heart can supply invisibly for baptism when there is no time to receive it". The same doctrine is stated by St. Augustine: "If baptism is excluded not by contempt of religion but by sheer necessity it is administered invisibly". The Council of Trent recognized the possibility of justification through baptism of desire. Pius IX, in the Allocution "Singulari quadam" (1854), after repeating very firmly the defined doctrine that "outside the Church there is no salvation", continued: "but it is equally to be held as certain that those who live in ignorance of the true religion, if such ignorance be invincible, will not be held guilty in the eyes of the Lord". Pius XII's encyclical on the Mystical Body, which is the Church, mentions an approach to the Church which can be both unconscious and salvific, a truth reaffirmed under the authority of the same Pope in a letter to the Archbishop of Boston about the rigorism of Fr. Leonard Feeney.

The extent of the operation of "baptism of desire" is known to God, but not to us; but the fact of it is guaranteed by the Church's tradition.

Theologian Protests Alleged Marxist Pact

NEW YORK (AP) — Roman Catholic theologian Malachi B. Martin has issued an unusual open letter to the church's 10 American cardinals, urging them to speak out against what he claims is a potential church alliance with Marxism.

In a letter being published as a paid ad in Monday's New York Times, he said fears are widespread among U. S. Catholics that the next pope will be elected to align the church for its survival with Communist regimes.

"I beseech you to speak your mind publicly and lay to rest the grave concerns of many Americans," he says in the letter to U. S. cardinals who will be among cardinal-electors of the pope who succeeds Paul VI, now 80.

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Nothing in the world is more friendly than a wet dog or a politician trying to get your vote. — Martin Buxbaum

'Restraint' Excessive

WASHINGTON (AP)—A Jesuit scholar who edits a monthly journal for priests says a "large percentage" of Roman Catholic theologians and philosophers are in "open rebellion" against church authority and that it is urgent for bishops to act to curb the dissenters.

"The magesterium has shown excessive restraint in recent years in dealing with dissidents," writes the Rev. Kenneth Baker of Homiletic and Pastoral Review. "As a result the people are confused," he says, adding that "time is running out" for bishops to take corrections action.

Book Reviews

'Save A Baby' Vibrates Prolife

Save A Baby, Vol. I, by James Joseph Fiatarone (Save a Baby Publications, Box 326, Pinole, Calif. 94564, $4.95 paper).

The author of this helpful manual for the Pro-Life war writes that he seldom looks at the picture of an aborted child without "literally trembling and hurtin inside." Indeed his text vibrates with strong personal feeling, although he is never merely emotional. He is never bitter, even against the deluded women who have abortions or the doctors who perform them. But he is firm. And he amasses a large array of evidence for those who fight against abortion. Fiatarone expends great care in demonstrating the personality of the unborn child from its very conception, emphasizing its possession of everything he needs to make him a human being distinct from his mother. He goes to harrowing detail in reciting the brutality of the four methods of abortion. He exposes the baneful influences the abortion "industry" has on society.

Since hypocritical tears are often shed for the woman who cannot get an abortion, Fiatarone presents testimony that shows that she is never free from psychological and often physical harm, even in the "safe and hygienic" parlors where this horrendous trade is practiced. He shows the damage done to the psyche of nurses and even doctors who perform abortions—P.H. Hallett

March 7, 1978

Dear Father Jones,

I think you will be very interested in our new book, Save A Baby. Would it be possible to have a review or news story about Save A Baby published in the Sangre De Cristo Newsnotes? I appreciate any help you can give to Save A Baby. Thank you for your concern.

Yours for life,

James Fiatarone

SAVE A BABY
James Fiatarone, Founder
P. O. Box 101
Orinda, California 94563
(415) 758-1117

Mrs. FRANK J. CARR
8325 - 31st Ave. N.W.
Seattle, Wash. 98107

Feb. 27, 1978

FROM THE LOG OF THE STARSHIP ENTERPRISE

Dear Father (Sangre DE Christo Newsnotes) Jones,

I didn't realize that was you saying Mass yesterday in Tacoma until you mentioned your newsletter and then I tumbled... It was so lovely seeing you in person but I am sorry I did not realize it earlier so I could thank you for being instrumental in bringing me in touch with the ORCM movement -- and, most especially, giving me a chance to attend a real Mass again. I wonder if even YOU realize how wonderful it is to us to be 'back home' again... It feels like going home for Thanksgiving and being among one's own family; the warmth and love it breathes.

I'm enclosing a donation to help with your Newsnotes, especially in the advertising. That is a good idea of yours to advertise in the classified adds of Catholic Newspapers. Hungry 'old time' Catholics who are looking for something to feed their hunger can maybe grasp the hint and get in touch... as I did.

God bless you with health and strength, Father. We need you so much!

Mrs. Frank J. Carr

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Thank God For Little Things

Thank You, God, for little things
that often come our way—
The things we take for granted
but don't mention when we pray—
The unexpected courtesy,
the thoughtful, kindly deed—
A hand reached out to help us
in the time of sudden need—
Oh make us more aware, dear God,
of little daily graces
That come to us with "sweet surprise"
from never-dreamed-of places.

Helen Steiner Rice

A few years ago I managed to get a classified ad for the SANGRE DE CRISTO NEWSNOTES run in the CATHOLIC DIGEST. One young Protestant man from Tennessee saw the ad and sent in for a subscription. Subsequently he learned about the O.R.C.M. and the traditional Catholic movement. Last year he made a special trip to our O.R.C.M. Chapel in Denver to be Baptized. He is now a zealous traditional Catholic promoting our cause (the true Catholic Church) in his home state of Tennessee.

As a result of a series of ads I ran in the NATIONAL CATHOLIC REGISTER in late 1977 and early 1978, several dozen people sent in for subscriptions, among whom were Mr. and Mrs. Frank Carr (c f. letter to the left of this column) who did not know about the O.R.C.M. Mass center in Tacoma until they found out about the O.R.C.M. through my newsletter. They are now active members of our Tacoma O.R.C.M. "parish".

I'm also indebted to Mr. Clifford Thomallo for running a display ad for my Newsletter in the rapidly growing, internationally circulated MARYFAITHFUL from Powers Lake, North Dakota. That ad has generated a number of subscriptions for the SANGRE DE CRISTO NEWSNOTES.

Certainly an advertising program in some of the different news media is justified and, in a sense, part of our duty in the traditional Catholic apostolate.

I would like to again run a series of ads in THE NATIONAL CATHOLIC REGISTER. For $187.00 I can run a series of 10 ads in the widely circulated OUR SUNDAY VISITOR. For just $72.00 I can have an ad in the conservative SPOTLIGHT for 12 weeks. Right now my advertising budget is exhausted. God willing, after this issue of SANGRE DE CRISTO NEWSNOTES comes out a few more benefactors will come forward to assist in this advertising project.

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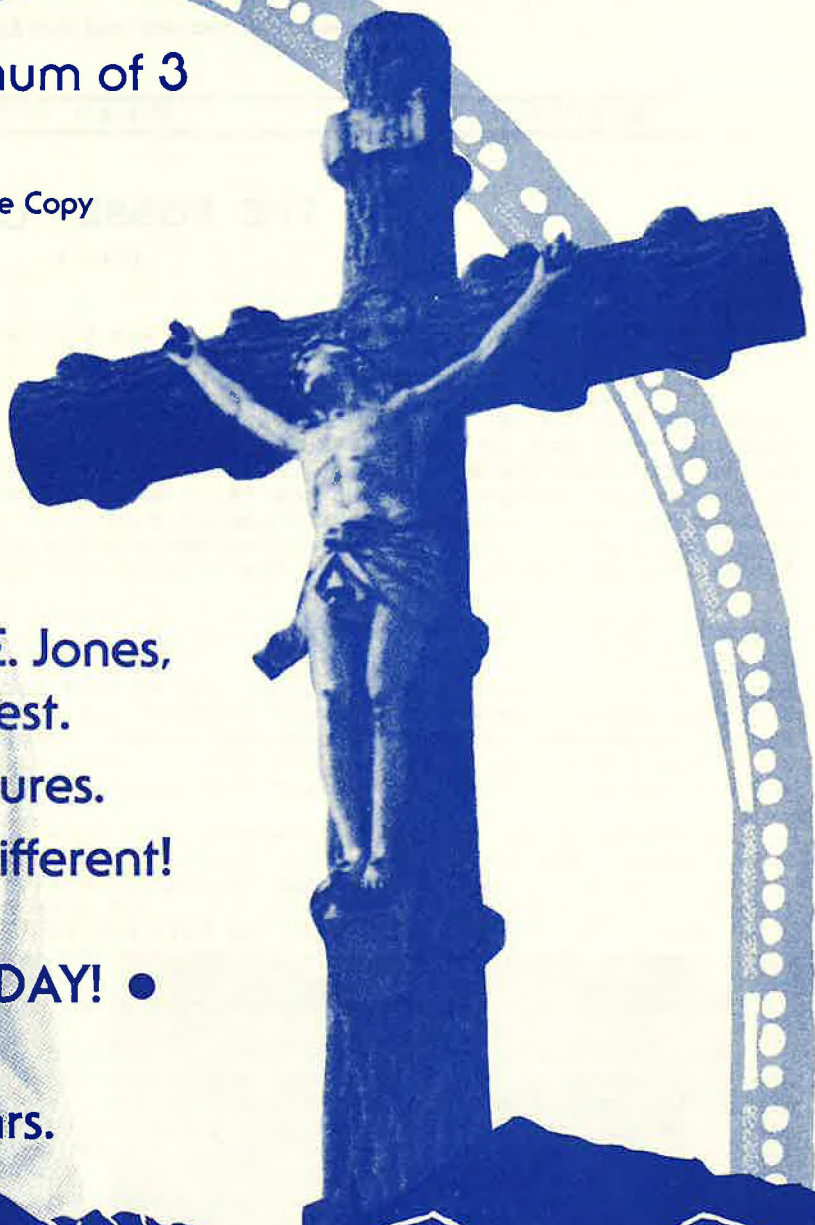

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"My name is Christian, my surname is Catholic." – St. Pacian

INTERDVM

"Increase our faith." – Luke 17:5

A journal published now and then by Patrick Henry Omlor

Box R, Menlo Park, Calif. 94025 March 6, 1971 Issue No. 6

THE ROBBER CHURCH

(Part 1)

Pi And Vatican II

Ludicrous as it sounds, the following story is nevertheless true. Once upon a time an attempt was made to set legally the value of π. As every schoolboy knows, π (pi) is a fixed constant--a "constant of nature," so to speak--, being the ratio of the circumference of a circle to its diameter. The approximate value of π, carried out to seven decimal places, is 3.1415927. We say "approximate," for the exact value of π cannot be determined. Consequently for the purpose of calculation some approximation of π must be used, such as 22/7, or 3.14, or 3.1416, etc. Given any circle at all, therefore, we can compute its approximate circumference by multiplying π times its diameter, using for π the value 3.1416 (for example); the formula is: $c = \pi \times d$.

In the year 1897, Representative T. I. Record of Posey County, Indiana, introduced into the legislature of that great and sovereign State his famous House Bill #246. This bill provided that the value of π would be set legally to 4, or else 3.2, or some other nice number, easier to work with. Although using the value 4 for π might make some arithmetic computations a little easier, the answers to all mathematical problems involving π would be quite wrong, although "legally" correct. Undaunted by such considerations, Mr. Record claimed in his bill that "since the rule in present use fails to work ..., it should be discarded as wholly wanting and misleading in the practical applications." (!!)

Although it was initially referred, for some mysterious reason, to the House Committee on Swamp Lands, the bill eventually reached the Committee on Education. That committee, after studying the bill, reported it back to the House with a recommendation that it be passed. And, indeed, House Bill #246 did pass when voted upon by the House of Representatives of Indiana, unanimously to boot, 67-0. Next the bill was sent to the Senate, and although it got by the first reading there with flying colors, on the second reading the Senate threw it out. Thus was finally scuttled this landmark innovation which was designed to give relief to the citizens of Indiana from that older established rule which "fails to work" and is "wholly wanting."

What reminded me of this story was my recent reflection upon the achievements of Vatican II. However, Vatican II succeeded where Rep. Record's bill had failed, for both attempted substantially the same thing. Some subversive delegates at the Council introduced a brand new quantity and the whole Council voted upon this new quantity and approved it. But one and all then pretended that it was the same quantity as before, and they continued to call it by the same old name as before, namely, the "Catholic Church." The fact is that this brand new quantity, their new Ecumenical Church, is in no sense the same as the true Catholic Church any more than π is the same as 4.

Is It The Same Church?

The French have a paradoxical saying: "The more it changes, the more it stays the same." This, of course, is not true in most real-life situations. An ashtray full of cigar ashes is not a cigar. And a church that has been demolished to rubble or converted into a dining hall is no longer a church. Let no one delude himself any longer. That ecumenical organization out there with its lying propaganda organs all over the world, called euphemistically the "diocesan press" or the "Catholic press", or the "Vatican Guidelines" for this and that; that new Church with its cardinals and bishops dedicated to "interfaith," and with its faithless priests who think of themselves as nothing more than "presiders of the assembly" or "ministers of the word," and with its craven and bamboozled "People of God" robbed of their birthright: -- all that is simply not the true Catholic Church. No, that ecumenical nightmare, mired in chaos, is Satan's own Ark of Perdition. Just as Pope St. Leo I rightfully referred to a certain bogus "ecumenical council" as the Robber Council (Latrocinium), so likewise what now confronts us is nothing more nor less than a Robber Church.

Christian Order

EDITED BY

Paul Crane SJ

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The Ugly Face of the West

THE EDITOR

THERE are times, indeed, when we recoil in horror in the face of Communist atrocity as I have recoiled often enough in the pages of this Review. What I hope I never have done is to give the impression, as I write, that the only alternative to the Communist system, is what might be called Western Capitalist Civilization, as we know it today. Even as I write that phrase I find myself inclined to place quotation marks round the word "civilization" in order not to mislead people into thinking that what we have here in the West is civilization as it truly should be.

This we have not got. What we have got, I am afraid to say, is near-barbarism. Here and there, indeed, are patches of sanity; but the general picture is of a people that has lost its way, dehumanized because it has lost sight of God and so of its dignity, which is meaningless apart from God. In consequence, values in support of dignity are discarded. Men and women no longer live by them. Their interest, lies in getting as much as they can for themselves, and what they want to get is material, for that is all they know. Their scramble is always for things; material goods, which are all they understand precisely because the non-material — by which I mean the supernatural — has gone largely

from their lives. In other words, the discarding of the supernatural, which set them on their present course in the first place, keeps them on it. They know no other. Thus, happiness for them, at all levels of society, is thought of as a material pile-up of all they can take; and the process of piling-up is necessarily cumulative precisely because they are, without ever knowing it, seeking satisfaction in that which, of its nature, can never give them their hearts' desire. Necessarily, therefore, are their lives not merely grabbing rather than giving, but what they grab is incapable ever of filling the hunger in their hearts. Hence, their restlessness as they seek, blinkered, for that which they can never have. Hence, the irony which causes them still to describe this seeking as happiness; and the final tragic, unthinking arrogance which moves the West in our time to plant its materialist clutter and clatter on what is called the Third World in the name of what, in its pathetic ignorance, it thinks of as civilization.

But civilization is not sanitation. Technology is not life. Lust is not love. Sex is not for itself. Taking is not giving. What, then, has the West to give to what is called, often so condescendingly, the Third World? No more than an attempted reproduction of its own materialist self? But who wants that anyway? Not the Third World.

The question is the wrong one. It should be reversed: "What has the Third World to give the West?" In answer —a sense of the supernatural that is still not dim and, with with it, the values that flow from that sense; and, then, in consequence, a way of life that is, indeed, often hard and poor, but, within which, family ties are still strong because based on self-sacrifice; and on a local community, in consequence, that is close to the realities of life, serene in its happiness. This is civilization, and it can never be gauged in terms of material clutter. This is what the Third Word still has to give us—unless and until we ruin it with our thoughtless hand-outs which seek, with such arrogance, to remake it in the image of our own materialist selves.

My uncle and godfather, Charles Piquette, died on March 10th and was buried March 14th. After the funeral my cousin, John Ruminer, a Los Alamos, New Mexico scientist, visits with Paul and Bud Piquette, two of six surviving children. Mrs. Charles Piquette, Lucile, always has me over for supper whenever I'm in Westcliffe.

Mrs. Glenn (Edie) Miller of Westcliffe shows off her little girl, Stephanie, who is flanked by two of my nieces, Christie and Nicole Moreland of Olathe, Colorado.

Now, Evie, should I tell everyone how much you bribed me to put a photo of your first grandchild in my newsletter? — Ha!

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SHOWDOWN

"The two opposing camps are now clearly marked; each man should choose his own. Men of good will and men of evil will face one another. The uninterested and the cowards face their fearsome responsibility. They will have their names changed if they do not change their behaviour: they will be called traitors." — Pope Pius XI.

It Pays to Advertise

A young preacher observed that hundreds of cars drove by his church daily, apparently without noticing it. So he called a staff meeting to discuss what might be done. They decided to put up a sign right by the busy street. The sign read: "If you're tired of sin, come on in." A few days later someone had written on the bottom: "If not, call [illegible]." — Pulpit Digest

St. Bernadette of Lourdes

CATHOLIC RESPONSIBILITY

More and more in recent years, sincere and dedicated Catholics are being urged by clever voices to avoid involvement in the anti-Communist struggle. Sadly, some have listened and pulled away from the fight, either to spend all their time on their knees, or to do nothing at all.

But Catholics should know that everyone has a responsibility to oppose evil - even when the evil is considered political in nature. They should know because Pope St. Pius X told them. In a 1906 letter addressed to the Bishop of Madrid, Pope St. Pius X said:

> "All must remember that nobody has the right to remain indifferent when religion or the public welfare are in danger. Those who strive to destroy religion and civil society aim above all at getting control, as far as possible, of the direction of public affairs and at having themselves chosen legislators. It is therefore necessary that Catholics should strive with all their might to avert that danger."

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